

the progress of the work begun among the Germans of Boston, and its vicinity. "A great change has assuredly been effected in the state of things among them, and many of them have expressed towards me their heartfelt joy at being permitted to witness it. If I refrain here from speaking of honest or decided conversions, as is done, and can be done in many of our American churches, it is to be ascribed to the fact that it is a feature in the human character, strengthened by the course of religious instruction pursued in Germany, that people say little or nothing of their conversion and religious experience; they are judged by their lives; their actions only are looked to as affording evidence of their having experienced the power of religion. And, indeed, this is the only criterion to be depended on; particularly in countries where the law requires every one to be outwardly connected with the church.

[To be concluded.]

SPLENDID OFFERINGS.

AN APPEAL IN BEHALF OF MISSIONS.

In a letter lately received from one of my old fellow students, now laboring in Siam, he says,—"Reached Paliathong, a large town near the foot of the Shuiy Hills. The highest of these is crowned with an immense number of Jain temples, which we visited. We had seen no such rich architecture in India, and could not but reflect with sorrow on the vast sums of money that have been expended, and are still expended, to edify the people and keep them in darkness. The ascent to the mountain is about two miles and a half, and very steep and difficult, in some places. The temple and gods on the mountain are innumerable, and all served new temples, constructed by a rich native in Bombay, and it is said they will cost several lacs of rupees."

A lac is one hundred thousand, and a rupee is worth about two shillings English money, so that one lac of rupees is sixteen thousand pounds; consequently, if the rich natives at Bombay expend five lacs of rupees on these Jain temples, that will be fifty thousand pounds, nearly as much as the whole Christian world sent to the London Missionary Society last year, to convert hundreds of millions of sinners to the faith of the Gospel.

Mr. Swan tells us of Mongolians, who make expensive offerings to their idols, and other missionaries have noticed uncommonly large sums devoted by opulent heathens to the support of idolatry; but the most expensive project ever devised to be paid out of the purse of one man, is that which the sacred historian records about the intended destruction of the Jews. Ester, chap. viii, 8, 9. "And Haman and unto him Ahaseurus, there is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom, and they have diverse kings, divers laws, neither keep they the king's laws, therefore, if it please the king to give written that they may be destroyed; *Give thy ten thousand talents or silver to the hands of those who have the charge of the business to bring it into the king's measure.*" This he proposed, says Dr. Giff, to prevent any objection that might be made from the loss of revenue paid by those people to the king, and it was a very large sum for him to pay out of his own estate, it being near four millions of dollars. However, who wrote on his behalf, and who gave him the power to do this? It is plain the king had written that they may be destroyed; *Give thy ten thousand talents or silver to the hands of those who have the charge of the business to bring it into the king's measure.*" This he proposed, says Dr. Giff, to prevent any objection that might be made from the loss of revenue paid by those people to the king, and it was a very large sum for him to pay out of his own estate, it being near four millions of dollars. However,

of establishing schools for emigrant population wherever such are to be found; of supplying them with books; and giving them in all respects the advantages which our American children enjoy.—*Cincinnati Journal.*

THE POPE—THE SABBATH—THE SEAT OF INFALLIBILITY.

The first meeting I attended, was that of the Society for promoting the better observance of the Lord's day. Sir Oswald Moseley, in the course of his speech, and in direct connection with a sort of an attack on O'Connell for his latitudinarian sentiments on the subject of the Sabbath day, produced quite a scene, by pulling out from his pocket, a recent bull of the reigning pontiff, on the identical subject. The document was in the shape of a newspaper, printed in Italian, on a mammoth sheet; and dated ROME, February 8th, 1836. Sir Oswald did portions of it, extempore, into very good English—and narrated the progress of the whole affair—which is curious enough. For it seems that the universal and absolute desecration of the Sabbath day, at Rome, had become so dreadful, as to shock the sensibilities of the Pope himself; while the multiplied crimes, to which this state of things led, appealed to him as the temporal head of that city. Upon these and other equally cogent statements, all very well put in the decree; the pope proceeded to command, and did command, the theatres to cease—the markets to be closed—the innkeepers to allow no service after their closing time—and the Sabbath day to be truly and really kept as a rest in the eternal city. The detail was heard by us all, with the most profound astonishment. And it was with real sorrow, that when the denouement of the story came, we learned, that the decree had thrown the whole city of Rome into a ferment—that it was received with universal execration, and not only openly resisted—but immediately came to a rest. So that after all, the rabble of the city of Rome appear to be the real visible head of the holy, Roman Catholic and Apostolical church—the practical exponents of faith and manners—infidelity for the human race. The whole affair is very strange. That the Pope of Rome—of all men in the world, should have true and really evangelical notions in a subject more of all misunderstood by the world; when the world's delusion thereon was created and confirmed by the long continued heresies of the popes themselves, on the very subject—is most singular. That he should spontaneously come forward with a plan of reform, when the same subject is engaging the labors of good men every where, is peculiar. And that, while his myrmidons are making such great efforts every where else, he should be despised at the foot of his throne; while he is mighty to do harm, in so many lands, he is impotent—as perhaps strongest of all.

[Rev. R. J. Breckinridge.]

PRESBYTERIAN RESOLUTIONS.

THE SYNOD OF INDIANA, Oct. 17, adopted the following:

"Whereas, the Head of the church having given the command to his minister to 'go into all the world and preach the Gospel to every creature,' it becomes the duty of all who bear rule in the church of God, to afford every facility and encouragement to the prosecution of the work of missions among the heathen, therefore,

Resolved, That this Synod do decidedly disapprove of the vote of the last General Assembly, refusing to ratify the compact for receiving under their care the Western Foreign Missionary Society.

The preamble was adopted unanimously, the resolution, 28 to 31.

The following members requested their names to be recorded as dissenting from the decision of the Synod in adopting said resolution, viz., Messrs. Johnston, Mills, Woods, Dickey, Newbury, Brewer, Chase, Snock, Morris, Post, Jones, Hovey, John Crawford, Garrison, Henderson, and Vanclueve.

[West. Presb. Herald.]

THE SYNOD OF VIRGINIA. At the late meeting of this Synod, as we learn from the S. R. Telegraph, communication from the executive committee of the Western Foreign Missionary Society was read and committed to Messrs. G. A. Baxter, D. D. Wm. Hill, D. D. S. B. Wilson, J. N. Gordon, and J. R. D. Payne. This committee subsequently made a report, which, being amended, was unanimously adopted; and copies of it ordered to be forwarded to the secretary of the Western Foreign Missionary Society and to the synod of North Carolina. The report as amended is as follows:

Report in Answer to the Executive Committee of the Western Foreign Missionary Society.

The committee appointed to consider the communication from the secretary of the Western Board of Foreign Missions, report, that in their opinion, the synod of Virginia cannot accede to the proposal contained in said communication, for the following reasons.

1st. The synod of Virginia is at present connected with the synod of North Carolina in sustaining the Central Board of Foreign Missions, and without special reasons, and such are not perceived to exist in the present case, it would not be consonant with good faith for us to withdraw from our present co-operation with a sister synod.

Neither is the synod of Virginia at liberty to overlook its connexion with the Am-

bard of Com. for Foreign Missions. It is true, that our connexion with that body leaves us at full liberty to withdraw at any time, when we may think we have reasonable cause for so doing; but the very act of inserting a provision in our constitution, which secures the liberty to withdraw, would imply the impropriety of withdrawing from mere fickleness of disposition, without any cause; indeed such fickleness of disposition in the component parts of large associations would make it difficult, if not impossible, to manage extensive missionary operations.

2d. The central board, of which we are a part, has already a number of missionaries, from our own churches, and the churches of our sister synod, in the foreign field; for the support and assistance of these men and their families we are already pledged, and an inconsiderate change of our relations might lead to consequences which would endanger that important object.

3d. In the third place, we do not see that any advantage whatever would be gained by the proposed change.—Our present organization, both ecclesiastical and presbyterian—we have the full control of our own funds and measures as far as we please; and whenever we think necessary; and we, A. B. C. F. M. only stand in the relation to one of an able, intelligent and efficient executive committee, of whose experience and zeal we have been able to avail ourselves, to a great extent, and with much economy, in forwarding the objects of our constitution, 4th. In the fourth place, in order to carry out and exhibit the principles of our present constitution, it is thought expedient that the synod should instruct its own delegates, and recommend to the members of the central board generally, the exercise of a vigilant superintendence over our foreign missionary affairs. The principal danger of our present connexion must arise from mingling together in foreign stations, men of different denominations and discordant views, so that collisions might be introduced when churches came to be formed. This evil, it is believed, can be easily prevented by a little timely foresight in our arrangements.

Lastly, synod deem it proper to state, that on all questions which have been taken into this synod for years past on the subject of foreign missions, every one has some favorite object.

RICHARD KNILL.

EMIGRANT FRIENDS' SOCIETY.

A Society by this name has existed in this city for about two years. It originated under the following circumstances: A few individuals, seeing the great influx of German population into our city, felt it important to ascertain what privileges of education they enjoyed. Considering our public schools, a number of the hundreds of German citizens in our city were found there. On inquiry, it was ascertained that they were driven from them by the ridicule and maltreatment received from American children. These individuals immediately determined to open German schools where they might learn our language, since they had become our citizens, and deserve an education suited to persons who are to be Republicans. A day school, an evening school, and a Sabbath school were immediately commenced. A society was regularly formed to conduct the operations. About a year since, on petitioning the proper authorities, they secured the formation of a German department in one of our common schools. The success of these efforts has been beyond the most sanguine expectation. The schools have been well attended. Children have made very great progress in learning; and very many, having gained a competent knowledge of English, are now members of our English common schools. At this juncture, the Society contemplate an enlargement of their action. Now they wish to push the system

plans, and establishing our present relations, wherever such are to be found; of supplying them with books; and giving them in all respects the advantages which our American children enjoy.—*Cincinnati Journal.*

In view of the above mentioned considerations, the committee would recommend the following resolutions:—

1st. **Resolved**, That the proposal of the Western Board be respectfully declined.

2d. **Resolved**, That this synod will always view with sincere pleasure the zeal and success of their brethren of the Western Board in promoting the important object of foreign missions.

3d. **Resolved**, That although all individual presbyterian churches have the right and privilege of sending their missionary contributions to whatever Board they may choose, yet this synod will think it their duty to avoid the sending of their agents into the propinquities of other boards—expecting also that other boards will observe the same forbearance as we, where such agency might affect existing relations.

them, whatever schools are needed to prepare students for a collegiate course. Their graduates and undergraduates are encouraged to engage in teaching; to find places where schools are needed; to convince the inhabitants that they are needed; to furnish the country with common schools and academies. Other colleges, we believe, must follow their example, or be left behind, both in the affections of the community, and in the amount of benefits conferred upon it.

ROMAN CATHOLIC RELIGION.

The following extract on the present state of the Catholic Religion and measures for promoting it, is from Orville Dewey's late work, published by the Harper.

Another circumstance which invites attention to this subject is, the Catholic religion seems, at this moment, to be making rapid progress in the world. It is, indeed, a singular fact, that, at this very moment, when the religion is dying in America, it is flourishing in its members. It has made some distinct converts in Germany within a few years past; and is gaining rather than losing credit and influence in Great Britain; and it is said to be gaining numbers in America. A good deal of apprehension, it is well known, has been felt by some classes of Christians among us, concerning the spread of the Catholic faith in the United States. The great effort made by the Atlantic States to establish Sunday Schools in the Valley of the Mississippi, sprung, no doubt, from this apprehension. It has overpassed, I have no doubt, both the means of the Catholics and their increase. The increase has been occasioned by emigration, and therefore is no increase; or by the natural growth of population, and therefore is no evidence of progress. The "facts," which the Editor said, convinced him of its existence. His course shows a consciousness, that he cannot sustain his charges before candid men. According to the rules of the Presbyterian church, he deserves whatever evil would have come upon Dr. Peters, if the charge had been sustained by proof.

Notwithstanding his ill success in this instance, the Editor of that paper has yet learned the art of making his language correspond with facts. Witness the following; from his paper of Nov. 26.

VOLUNTARY ASSOCIATIONS.—The Boston Recorder manifests peculiar sensitiveness at the decisions of certain Presbyteries by which the further operation of the Home Missionary Society within their limits, is declared to be illegal. The measure of self-defence is nothing less than to prohibit that which Synod would have done, and maintain, still, it is not to be understood, all slaveholders equally criminal. As it is, however, there may be every degree of guilt from minor to major, which may be attached to the action of Synod, whether voluntary or involuntary, according to the nature of the offense, and to the church committing it. Synod may be liable to the charge of being a party to a conspiracy, or to a rebellion, or to a plot to subvert the government. The Committee on Slavery and Slaveholding, of the Boston Recorder, will ever regard it a crime of high degree, admitting neither of excuse, nor mitigation, to hold slaves. They will be compelled to do this, while this is the testimony which Synod would have given, and it is to be hoped, will be given, in the first degree of justifiable homicide, when Synod regularly and wilfully holds a slave.

It is not to be denied, however, that the Boston Recorder is guilty of a high crime, admitting neither of excuse, nor mitigation, to hold slaves.

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December 2, 1836.

BOSTON RECORDER.

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Christianity, Society, and Church. By Boston, James Monroe & Co. 18mo. Works must receive a more extended

OF SLAVERY.

of the doings of the Synod of Cincinnati in the Cincinnati Journal, we find

gives most respectfully to what they say, they can hardly be expected to show, in all things, due submission to those "tritons and governors," under whom it is their duty to be, "till the time appointed." There is no reason to fear, too, that if children are taught to think themselves wise enough to tell Congress how to legislate, they will not feel the need of growing wiser, and so necessary in order to the greatest possible improvement. For these and various other reasons, we think it better for the children to "lurk till their heads be grown," before they sign petitions to Congress.

We have other objections against this practice. It tends to bring the right of petitioning into contempt, and to destroy the influence of all petitions that are presented. Say what you will about legal rights, or any thing else,—let the fact be known, that out of 20,000 names attached to a memorial, 19,000 are the names of children, and the petition will have even less influence than if those 19,000 names were absent.

The impression is made, that the wish of the petitioners is the wish of weak, immature and uninformed minds. The understandings of the 1000 adults will be estimated by "the company they keep" in petitioning. May 12, 1836, "Mr. Clay rose to present a memorial which he was numerous signed by sons of citizens of Philadelphia, some of whom he knew to be highly respectable, remonstrating against the bill to admit Arkansas into the Union with the constitution adopted by her, recognizing slavery."

Letters recently received from St. Jago de Cuba are of no ordinary interest. The Governor, some time since, on learning that the constitution of 1812 had been proclaimed in Spain, (and without official information from the mother country, or from the Captain General of the Island) took it upon himself to proclaim the constitution. This course was disputed by his superior, the Captain General at Havana, who subsequently were received from that quarter to inform him what he had done, and placed things as they were previous to the proclamation of the constitution. This did not meet the eyes of the Governor of St. Jago, and he immediately issued his proclamation declaring the Province of Cuba, which is the eastern section of the Island, as independent of the Captain General and of the rest of the Island, and prohibited all intercourse with any other part of the Island, stopped the mails, &c. This state of things had only continued a few days, when official instructions were received from Spain, not to proclaim the constitution until they should receive instructions from the Home Government after the meeting of the Cortes—and he was again ordered by the Captain General to place things on the old system, which has again been disregarded, and the Province, or to say the least, its Government, now stand in open rebellion, both against the Home Government and that of the Island. What will be the result, it is quite impossible to say.

The Synod, then, regards slavery as an institution which the benign operation of the gospel will gradually abolish; of course, as an evil, which ought to be abolished. And the Synod dares to say this officially, and in language perfectly intelligible; language which every southern reader, at least, will readily understand.

THE MAINE UNION.—The Report, on our last page, will repay an attentive perusal. At its annual meeting, the Union passed the following resolutions:—

Resolved, That while we sympathize with the colored People of our country still in bondage; being denied at present opportunity of any direct action on their behalf; consistency requires that we should do all in our power to elevate the condition and promote the best interests of the free people of color.

Resolved, That, it is exceedingly desirable that slaves should be devised and means used, to give to the colored people advantages of education, far superior to what they now enjoy, in literature, science, and the mechanical arts.

Resolved, That for this end, we will give our countenance and support to the education in the higher branches of learning, of such youth of color as may seem suitable persons to receive it.

Resolved, That the Executive Committee be instructed to use their best efforts to put upon a course of thorough education, as soon as they can be selected, one or more colored youth of approved character, who may be desirous of pursuing such a course and provided, to furnish himself from time in addition may be done by that which he shows himself ready to do, and suitable measure without.

and judges that the Presbyterians of this Synod also, when a case may arise, have a right to expect to be satisfied who would labor among us in the sin of Slaveholding.

That the brethren of Readell be affectionately admonished not these views, as they would be that obedience in the Lord to them by the stated Clerk.

That the report of this Synod is doubles expressed, notwithstanding the language in some parts of it. It is a sin, in unqualified terms, which may be innocent. Justifiable because murder is killing in the sin of Slaveholding.

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POETRY.

From the Connecticut Observer.
THANKSGIVING."

Oh 'tis a joyous thing, in time like this,
To mark a nation's turn with eager tread
From ton away, and press the courts of God,
With hearts of high rejoicing.

It is me,
That frail dependent creatures should unite
To bless the hand that feeds them, and supplies
Their every want, from Merry's bounches store?
When the long Summer, and its toils are o'er,
When Autumn's hue hath tinged the golden grain,
And the rich harvest repays our care,
Oh then should by morn of glad Thanksgiving rise,
To him whose love hath crowned the closing year,
And scattered countless blessings in your path!

Full well they know—those holy men of old—
Who first did set apart this fatal day,
That man is all too prone to shun the gift,
Then quite forget the Giver who bestows,
And dark ingratitude alone repay?

And when their annual day of praise did come,
They hailed its coming with a joyful heart,
For it was a day of solemn awe and prayer,
And there, and round their own homes cheerful board,
They counted all their varied blessings o'er,
And offered up the incense of the heart.

But then no more will hail its joyous light,
For Death has called those reverend fathers hence,
To the more glad Thanksgiving of the skies!

But that the just have died, their memory lives,
Their works of faith and love do follow them,
And each return of this reclining morn,
Doth sadly whisper of those pilgrim sires!

Thanksgiving: what associations throng
Its simple mention! friends and home are there!
The distant wanderer turns his weary step,
Back to the native mansion; and the lips
Open in thanksgiving, as if the heart
To him had welcome in his bosom again;

And when the re-united household train
Once more assent round the festive board,
What all the blessings rise from grateful hearts,
That Merry's angel had watched o'er them still.

Soon will another glad Thanksgiving morn
Dawn on our land; and if we had its light,
Let us be glad together, and rejoice,

With heart-felt gratitude for mercies past!

For then and I, my brother from the time
Our eyes first opened on the things of earth,
Have truly proved a Heavenly Father's care!

His hand first formed us, and hath still sustained,
Through every change of being, until now!

And with transcendent merits crowned our lot!

Nov. 1866. C. W. E.

MISCELLANY.

From the Christian Mirror.
MAINE UNION.

Report of the Executive Committee of the Maine Union in behalf of the colored race, presented at their annual meeting in Portland, Nov. 2, 1836.

The Society, which now holds its first anniversary, is entitled "The Maine Union in behalf of the colored race." Its avowed objects are "the improvement of the colored people in knowledge and piety, and the final extinction of slavery so soon as it can be done with the free will and consent of the slaveholder."

In favor of the latter of these objects your Executive Committee have not been unmindful; and in their Address to the public, which was published and circulated nearly twelve months ago, they earnestly requested information on several important points, relative to their character and condition, in the hope that such information should be obtained, measures might be adopted conducive to their improvement.

As yet they have received but few returns. One reason why more attention has not been paid to the subject, may be that in very few of our towns, are any considerable number of colored people to be found.

When the last census was taken, in 1830, in the whole County of York there were but 29 male and 29 female persons of color; and in the whole state the number of colored persons of both sexes did not amount to 1000. Probably it has not very much increased since that period.

It is supposed, that about one fourth part of all the colored people, residing in the state, are living in the city of Portland; and as they may be considered a fair specimen of that class of our population throughout the state, as their situation has been pretty fully ascertained by an agent employed for that purpose, we have concluded to lay before the Union the particulars of the report. They are as follows:

No. of families, 88
No. of individuals, 295

No. of families, where both heads are of regular moral habits and good character, 55

No. of families, where one of the heads is said to be of good character and the other not, 6

No. of heads of families who cannot read, 28

No. of families who are free-holders, 49

No. of individuals hopefully pious, 49

No. of families where both heads practice total abstinence from ardent spirits, 58

No. of mariners (exclusive of some boys) 39

Day laborers without settled employment, 9

No. of families whose children attend the district schools, 44

The agent has not ascertained, that there are any master mechanics among them.

It is believed that the general habits of the colored people in Portland are as good, as those of the poorer class of the whites.

Their condition, as to comfort, is generally poor. There are, however, several pleasing exceptions—where the style of living maintained is respectable and even genteel.

As to intelligence, there is lamentable evidence that the parents, *too generally*, were in early life neglected—and suffered, to grow up without school instruction, and without the habit of reading. But it is pleasing to find evidence that the rising generation are receiving instruction, which will qualify them to fill places of usefulness and respectability.

It is thought there are some youth among them, who are of suitable character and talents, to be educated with a view to their future employment as teachers.

The agent would with pleasure remark, that in visiting them, he has almost invariably been treated with respect, and listened to, with apparent interest, when he has directed their attention to the subject of religion; and particularly he would state, that he has conversed with several individuals among them who are indicating hopes, that their peace has recently been made with God through faith in the Lord Jesus.

Other returns that have been made from Belfast, Gardner, Hallowell, and Augusta, present a view of the colored population of the state, agreeing substantially with what is given from the cities, and other places as well as in this, some and found, purchasing real estate, pursuing profitable callings; of a good degree of intelligence, and sustaining a reputable character. In other places, also, colored people are found, who regularly attend upon public worship; and of these as large proportion, probably, as of the whites, have a regular standing in the Christian church. It is not understood, that at any place serious obstacles exist to the attendance of colored children in the district schools, and at the Sabbath Schools; and at both they are found. A few instances are known of the attendance of young people at an Academy in the state; and one instance of a married adult in good business, who has become a pupil at the same Institution.

Throughout the State, the habits and condition of the blacks are believed to be "as good, as those of the poorer class among the whites," and in many instances decidedly better. It is not known, that the by-laws of any Academy, or High School, in the State, are such as to prevent colored youth from enjoying its privileges.

At one of our Colleges, several years since, a young man of color was educated, and received his degree, who has recently filled, for a season, the responsible office of Governor of Liberia. There is, however, in our community quite too much of prejudice still remaining; and in consequence, perhaps, of this, and of the causes that have led to it, a want among the colored people of that respect for themselves, and for each other, which would influence them so conduct, as to merit the respect and confidence of community. It will be the duty, and we trust, the disposition of the members of this

Union, so far as opportunity may offer, to exert their influence in opposition to the unjust and unkind prejudices, which have so extensively prevailed; by inspiring those who have suffered from them, with the desire of improvement, and the consciousness of ability to improve, and by aiding and encouraging their own attempts, to excite and animate to exertion.

In all these towns, where colored people reside, there are individuals whose humble and Christian feeling will prompt them (if their interest is directed to the subject) to kind offices in their behalf.—There may be need, in some cases, of special effort to secure the attendance of their children, and to place them upon an equal footing with other children at the district and Sabbath school. Should any be found of sufficient promise in point of talents and character to justify the expectation, that if furnished with the necessary instruction, they may become useful, as teachers, or ministers of the Gospel, the Committee would hope, that by means of this Union, funds may be provided to defray the expenses of their education.

"We should gain but little credit at the North or South, whether bond or free. However, earnestly we may desire the abolition of slavery, we cannot give immediate effect to our wishes. But may we not in some degree meliorate the condition, and elevate the character of the colored people, even while remaining in bondage? If we cannot do all that we would, may we not do something? We have learned from good authority, "that northern Christians can do much in aid of missions among the slaves, if they will trust southern Christians with the selection of their med, and the management of their temporal affairs."

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CHARLES J. HENDEE, Secretary.

NEWTON WHITTLESEY, Secretary.

Plainfield, N. H. Nov. 25, 1836.

TEMPLETON HIGH SCHOOL.

The Winter Term of this Seminary will commence December 6th, under the charge of Mr. SYLVESTER JONES, Jr., a Graduate of Yale College. A thorough and complete course of instruction will be given in all the branches of Academic education. Tuition, \$3.50 and \$4.00. Board in private families, \$1.50 and \$2.00. Templeton, Nov. 25, 1836.

ASHBY ACADEMY.

The Winter Term of this Institution will commence Dec. 14th, and continue eleven weeks. Board will be \$3.00; Tuition, \$4.00 per week. Tuition—English, \$3.00—Languages, \$4.00. Worcester WILLEY, Preceptor.

KIMBALL UNION ACADEMY.

A new and improved school has recently been made by the Board of Trustees in this town, for the benefit of our young. There are now, Four Terms in the year. The first Term of Two Weeks, commences on the Wednesday next following the second Tuesday in May. The second, of Three Weeks, on the third Wednesday in November; the third, of Two Weeks, on the Third Wednesday in February. The fourth, of Two Weeks, on the second Tuesday in May.

The Board of Trustees, in their annual meeting, voted to increase the salary of the Board of Trustees, \$100.00 per annum.

CHARLES J. HENDEE, Secretary.

Plainfield, N. H. Nov. 25, 1836.

SCHOOL BOOKS.

Mrs. ANNE DEAN, signed for the Instruction of the Young, & for Christian Retirement, &c. Spelling Books, &c. by Rev. S. Jones, Principal of the Institution for the Blind, New York. The volume contains 300 pages, price, \$1.25. It has been before the public long enough to secure the kind of reputation desirable.

The work is condensed, and clothed in language so simple, as to give evidence of a great degree of labor and pains, in the compilation of the book, and in its illustrations and explanations. It embraces the whole field traversed by Combe and Spurzheim, contained in several large volumes, and easily read by the blind.

And in addition to this, the principles advanced by Dr. Jones in relation to the doctrine of proportion, quality of brain, & disease temperament, &c., are clearly and distinctly explained.

He has succeeded in giving it the authority and wide spread reading which belongs to a standard work.

The publishers, therefore, now feel entitled to warrant in presenting claims to all the merits of this work.

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